



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

in order. The principal value of this section lies in its historical material and the critical discussion of authorities.

III. "Moralstatistik." Under this comprehensive title are included the statistics of religion, marriage, divorce, illegitimacy, prostitution, alcoholism, suicide and crime. It appears somewhat peculiar that the statistics of marriage should have been placed in this division instead of being grouped with those of birth and death when the problem of the increase of population was under discussion.

The usefulness of the volume to students of statistics would have been considerably increased by the addition of one or more chapters upon statistical method. With the frequent appearance of governmental statistical reports the life of a purely reference work is apt to be brief. This likelihood is in part overcome by the historical treatment of each subject, and the careful critical consideration of authorities. This seems to be the most valuable feature of the work. It is perhaps unavoidable that in a book prepared after the death of the author the treatment should be somewhat disjointed, and that the space devoted to the various subjects should not, in all cases, bear a proper ratio to the importance of the subject.

The typographical work is attractive and accurate, while the charts, over thirty in number, are well drawn and illuminating. In many cases statistics for the United States are introduced, although to an American reader, the spelling of some of the States is a trifle incongruous. The reference to Virginia and "Newada" upon the same page is somewhat puzzling.

In short, although the volume does not bring any large contribution to our fund of knowledge upon the topics covered, it bears witness to careful and painstaking German scholarship.

WILLIAM B. BAILEY.

Yale University.

New Worlds for Old. By H. G. WELLS. (New York: The Macmillan Company, 1908. Pp. 333. \$1.50 net).

This is the twentieth book from the fertile pen of a writer equally entertaining and ingenious in the short story, the romance, the novel and the sociological essay. He is an Englishman with a Gallic literary style, is well acquainted with America and though

a champion of good-will, is a joyous and irresponsible critic of all things human.

The underlying purpose of this book, perhaps more serious than that in any of the other nineteen he has written, is to present and defend the creed of socialism in a manner to convince and convert the public. The author begins with the assertion of his belief in the betterment of things and in the growth of good-will, yet he finds much misery and many evils calling for change. The fundamental idea of socialism is to introduce constructive design into social action. First, the blundering and unsuccessful rearing of children must be remedied by taking much of the task into the hands of the state; and secondly the mischievous exaggeration of private property must be reduced. These reforms can be brought about by "the spirit of service" which is to replace the spirit of gain. Objections are then taken up in detail, the author arguing that the best in home life need not be destroyed, that many kinds of private property would best be retained, and that efficiency and progress would not be arrested. That socialism is not a fixed program but a developing doctrine he seeks to show by a glance at the earlier utopian ideas, by a sarcastic and dissenting critique of the revolutionary socialism of Marx, and by a sketch of the older Fabian (which he calls administrative) socialism, and by arguments on constructive socialism, mainly emphasizing the need of education and spiritual change as a condition for the socialist state. The book concludes with an appeal to all to become a part of that "moral and intellectual process" which, in the author's belief, is the essence of socialism.

While Mr. Wells calmly appropriates the term socialism for his particular "ism," his views will not satisfy the great majority of those who call themselves socialists. He does not believe in "political" socialism, he is not a Marxian, but a Fabian—a modified one at that—accepting things more nearly as they are, and holding a less dogmatic creed as to the future. Moderation in his claims both as to the possibilities of attaining and as to the benefits to result from socialism is the keynote of his argument. He contemplates no swift changes in human nature. He confesses that socialism is as yet a hope, not an assurance, and that neither its methods nor its experiments have yet been established. Yet his eloquence carries himself and his readers across many a chasm in an

aëroplane flight. His alluring Utopian speculation is only redeemed from absurdity at some points by the retention in most unorthodox socialistic fashion, of many details of present society. Indeed these details taken from present society are sometimes the most attractive features in his picture.

Both within and without the Marxian groups the moderating tendencies are working. This book is another evidence that socialist doctrine is becoming and must become less vague and fanciful as it appeals to wider circles. This is at once the most readable, the most sensible and the least socialistic of recent socialist works. Indeed, one might almost say that little more than a touch of Utopianism need be added to a practical social reformer to make him such a socialist as Mr. Wells describes; and but little of illusion and of unproved assertion need be omitted from this book to make it a good tract for social reformers who are enlightened individualists.

Cornell University.

FRANK A. FETTER.

Robert Owen. A Biography. By FRANK PODMORE. 2 vols. (New York: D. Appleton and Company, 1907. Pp. xv, xii, 688. \$6 net).

This is the first account of the life of Owen, at once full and unbiased, to appear in English. Of the biographies of Owen which have been put forth in English since the appearance of his own fragmentary account in 1857,¹ Sargant's² is lacking in perspective and obviously intended as a refutation of Owen's views, Lloyd Jones'³ is the work of an ardent sympathizer, Booth's⁴ is short and laudatory, and Packard's,⁵ published anonymously, is also unimportant. The dearth of satisfactory biographical studies of Owen was not the only justification for the present work. Owen's correspondence for the period between 1822, the year at which his autobiography breaks off, and his death in 1858, has recently been

¹ *The Life of Robert Owen.* Written by himself. London, 1857

² William Lucas Sargant, *Robert Owen and His Social Philosophy.* London, 1860.

³ Lloyd Jones, *The Life, Times and Labours of Robert Owen.* London, 1890.

⁴ Arthur John Booth, *Robert Owen. The Founder of Socialism in England.* London, 1869.

⁵ *Life of Robert Owen.* Philadelphia, 1866.